lost, but all things shall be restored to its proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets: And then shall the righteous shine forth in the Kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the Kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

And now my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have arrested the Scriptures, and have gone far astray, because of this thing. And I perceive that thy mind hath been worried also, concerning this thing. But behold, I will explain it unto thee. I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself.—And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil; therefore, all things shall be restored to their proper order; every thing to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the Kingdom of God, or to endless misery, to inherit the kingdom of the Devil; the one on one hand, the other on the other; the one raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh. And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.—These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil.—

Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein and be saved. And now behold, my son, do not risk one more offence against your God upon those points of doctrine, which ye hath hitherto risked to commit sin. Do not suppose, because it hath been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold I say unto you, Wickedness never was happiness. And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness. And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place it in a state opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again: for that which ye doth send out, shall return unto you again, and be restored; therefore the word restoration, more fully condemneth the sinner, and justifieth him not at all.

And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand, which is concerning the justice of God, in the punishment of the sinner: for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery. Now behold, my son, I will explain this thing unto thee: for behold, after the Lord God sent our first parents forth from the garden of Eden to till the ground, from whence he was taken; yea, he drew out the man, and he placed at the east end of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the tree of life. Now we see that the man had became as God, knowing good and evil; and lest he should put forth his hand, and take also of the tree of life, and eat,

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